Pacific School of Religion Berkeley, Calif.

The American Friend

Old Series
Vol. XXXVI. No. 2

JANUARY 10, 1929

New Series
VOL. XVIII No. 2

Genius of Protestantism

S. PARKES CADMAN

The New Occasion

AN EDITORIAL

The Angels' Song of Peace

CHAS. C. HAWORTH

The Ministry of Women

A. J. GORDON

National Interracial Conference

ON THE HORIZON OF THE CHRISTIAN CHURCH

SOCIAL WORK CONFERENCE IN SAN FRANCISCO

The fifty-sixth meeting of the National Conference of Social Work will take place in San Francisco, California, June 26 to July 3, under the leadership of Porter R. Lee, the president, who is director of the New York School of Social Work. The Conference is open to any one who wishes to attend. It brings together at one time the most important group of experts in the field of social work in the country. Its program deals with child welfare, community life, delinquency, health, immigration, mental hygiene, and similar social problems. Thirty kindred organizations will hold meetings in connection with the Conference. All railroads offer tourist rates, with special arrangements for vacation trips. Adequate hotel space has been assured. Additional information about the Conference can be secured from Howard R. Knight, General Secretary, 277 East Long Street, Columbus, Ohio.

PLANNING NEW CHURCH FOR CULION LEPERS

On the far western edge of the Philippine Archipelago lies an island city whose small bamboo and nipa houses line the hillside that overlooks the harbor. Culion is the name of the island and six thousand leper people live on this hill. Making their home in "Balala," native word for "the clean section," are two people smilingly and devotedly giving their lives to the spiritual, educational and social welfare of the Filipino lepers. Rev. and Mrs. Frederick Jansen, in charge of the Protestant Congregation of five hundred members, have seen their work expand to include many departments—Sunday School, Daily Bible Classes, a Dorcas Society which sews for the blind and fingerless members of the colony, a Day School and a Vocational School where young people are trained for occupations that contribute to the support of the colony and help them bear the monotony of isolation, and recently Protestant Dormitories where the best conditions are afforded for developing fine young manhood and womanhood. Friends of Mr. and Mrs. Jansen of Culion and of the organization behind them, The American Mission to Lepers, are asking if they may supply the need for a new Protestant Church. The church will cost $9,200. The first $1,200 has been pledged. Eight thousand dollars is still needed. Your gift sent to Fleming H. Revell, Treasurer of the American Mission to Lepers, 156 Fifth Avenue, New York City, will be promptly acknowledged with an official receipt.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

The Mission Board is always happy to comply with such requests.

Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

HOME INFLUENCE REFLECTED IN COLLEGE

The conclusion reached in the recent survey of college conditions made by the Institute of Social and Religious Research in New York City, and published now under the title "Undergraduates" by *Doubleday, Doran Company,* are that if the boy or girl at college goes wrong the chances are that this means a failure in the home background. The study was made by R. H. Edwards, J .M. Artman, and Galen M. Fisher. On the basis of information gathered from teachers and senior students in twenty-three American colleges, it is shown that in the majority of cases in which moral breakdowns occur there are home conditions which are largely responsible. Faculty officers are especially clear in their convictions that liquor problems are largely due to the use of liquor in the homes from which drinking students come.

PROGRESS OF WORLDWIDE MISSION WORK

Dr. Julius Richter, of the University of Berlin, has summarized in statistical form Protestant foreign missionary effort throughout the world. He finds that the total number of missionaries employed amounts to 30,000, who are assisted in their evangelistic work by more than 8,000,000 Christian natives who have been converted from heathenism. The Protestant missions maintain 50,000 elementary schools, giving instruction to 242,000,000 pupils. In addition there are 100 mission high schools, with 23,000 students, 300 normal schools, with 116 students, and 460 mission theological seminaries, with 11,000 students. Over 1,100 physicians serve the people on these mission fields through 858 Protestant mission hospitals.

THE AMERICAN SCHOOL POPULATION GROWS

According to *Information Service,* in 1927, it is reliably estimated, at least 28,000,000 children and youth were enrolled in American educational institutions—22,500,000 in elementary schools, 4,250,000 to 4,500,000 in secondary schools and 1,000,000 to 1,250,000 in colleges, universities and professional schools. There has been little extension in recent years of elementary education, but in secondary education a revolution has been going on. For more than a generation secondary school population has not only increased in numbers but has shown an increase in rate of growth until in 1927 nearly half of the nation's children of suitable age were enrolled in high schools.

PROTESTANT DEVELOPMENTS IN BRAZIL

The committee on cooperation in Latin America reports that the Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite faculty of philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. They were Professor Erasmo Braga, general secretary of the Protestant Cooperative Committee in Brazil, and the Rev. Mr. Rizzo, a local pastor.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 2. | JANUARY 10, 1929 | New Series Vol. XVII. No. 2.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The New Occasion

ESPECIALLY significant to Friends is the new year upon which we have entered. For reasons beyond our guidance and control, the turn of political events has made one of our own the nation's leader, and because of this fact the religious group to which he belongs is more or less in the public notice. This is true to a greater degree than it has been in connection with other Presidents and the denominations with which they were affiliated. Largely, no doubt, because the Society of Friends is small and relatively little known, and so far as it is known is associated with certain peculiar ideals and practices foreign to the more conventional churches. It is also true, of course, that we are the beneficiary of the rather widely known European relief work carried on by Friends during the past ten years. Whatever the causes, Quakerism and what pertains to it are subjects of public interest and inquiry now as perhaps never before.

This is a situation fraught with great possibilities both negative and positive. In accordance with human nature, the situation will be faced in two widely different ways. With some it will be met with complacency. It will be a pleasing experience to bask in a certain amount of public notice and favor. There will be little or no concern for capitalizing the situation for making a distinct religious contribution in terms of the realities for which Friends have stood. On the other hand there will be an inclination against doing or saying or being anything "queer" or unusual that would ruffle the popular esteem or disturb the public composure. Nothing should be done that might embarrass the public policy. Is all this an idle and gratuitous assumption? Recently a writer who has long admired the principles of Quakerism and who has favorably considered associating himself with Friends, decided against this course and frankly told why. In a word, he suggested that Friends have lost or are at least losing their savor, because of their desire to be pleasant and to conform. They decline to stand for the principles of aggressive brotherhood inherent in their faith because they do not desire to be unpopular or offensive. They are too much devoted to the status quo.

We would not imply that being true to the Quaker testimonies necessarily means being in perpetual tilt against the powers and principalities and making of ourselves a general nuisance. On the contrary, we can often represent our convictions more effectively by showing ourselves warmly cooperative whenever possible and sympathetically helpful even when we must dissent. The most serious apostasy that threatens us is that of a weakening, a let-down, in the spiritual power and contagion of our daily living. Those who represent the first general attitude which we are projecting, will be oblivious to this concern. When the world, seeking bread, comes to such Friends they will receive a stone. To the extent to which this condition obtains, the new occasion will result in disillusionment and tragedy.

We gladly turn from the negative to the positive possibilities of the new situation. Readers have not failed to note the introspective, critical note that is being struck by Friends as they evaluate the active assets we have with which to meet the present opportunity. Such searching of hearts is encouraging—anything is encouraging that leads us away from a deadening complacency. As we have talked with Friends, hearts have burned with a fervor and an intensity of purpose to live up with divine help to the best of which we are capable. There is, we believe, an increasing concern that Friends show themselves approved; approved, not by the superficial and fickle public whim, but by the great opportunity for helping others which matches us and by Him who orders the times and the events.

There came to us the other day a letter from a business man in a southern state asking for "such information as is necessary to organize and promulgate a church that conforms to your methods of worship." He referred to the fact that the President-elect is a Friend and stated that his inquiry represented considerable interest on the part of a number of citizens in his city, near which there are no Friends, so far as we know. Though an isolated instance, this letter is indicative of how the thoughts of many people are being, and will be, turned in our direction; not for the superficial reason that the President is a Quaker but because people have seen in him something fine and unique among public men, and because what they have heard about Quakerism as a religion of life and reality makes them want to know more about it.

How are we to meet this opening? Certainly not as an opportunity to proselyte and to add to the strength of our organization. To attempt to capitalize the situation for our denominational benefit would be playing false to the day of our visitation. Our consuming passion should be to give rather than to get. Our first concern, then, is that we may be assured, individually and collectively, that we have something of spiritual experience and reality worth giving to those who seek. We must live our religion in such a way that when people find and know us there will be a radiance of life that will make words relatively unnecessary and inconsequential. *Lives* must speak for us.

Instead of taking easily the name Friend as a badge of honor and perhaps of protection, we must accept it as a challenge to the sacrifice of love. We were greatly moved recently in hearing of the young Hindu Christian of

proud caste who, traveling in this country, observed the privations and indignities suffered by the Negroes. He himself, though very dark, was spared these embarrassments by reason of his turban which marked him as an Indian. Declining to profit by his advantage, he removed the turban that he might fellowship with others in the valley of humiliation. What have we to match this? A few days later a young Friend told us of a personal experience in a Pullman smoking room. He, with two or three others, all chance fellow-travellers, were chatting together and the conversation turned to the Great War. One man turned to him and asked, "Were you in the service?" The Friend replied in the negative. "Why not, you were of service age, weren't you?" "Yes," was the reply, "but I was a conscientious objector." "Oh," disdainfully, "we had some of those birds in our camp and we had a lot of fun with them," words of further scorn and contempt following. "I am a Quaker," said our Friend in further explanation. "Oh, that's different," rejoined the critic, "it's all right for Quakers to be C. Os." In relating the incident the Friend said that he determined thereafter to take his place as a pacifist and C. O. along with others without hiding behind the name of Quaker. This is the kind of moral and spiritual heroism that is worthy of our heritage. If we have enough of this spirit of true and all-inclusive brotherliness we shall be able to meet the new occasion and its new duties.

New duties! We do not use these words carelessly or inadvisedly. Religion that is vital is ever on the forward march, establishing new frontiers of righteousness and human welfare. Above all, this is the test of real Quakerism. It is worse than futile for us to recount the great truths declared and the great reforms fathered by Friends of the past. This is history, for which we ourselves deserve no credit. Are we prepared to pioneer along the paths of spiritual progress in this, our day, as did our forefathers in their day? Let us not satisfy ourselves with "ancient good" in this new year of the open door.

The Genius of Protestantism

Its Contribution to Mankind

BY S. PARKES CADMAN, D.D.

An address by the retiring president at the quadrennial meeting of the Federal Council of Churches, Rochester, N. Y., Dec. 6, 1928.

THE Reformation period which produced Protestantism was so crowded with major personalities and events that the numerous volumes written upon it have ill sufficed to do it justice. A political and religious upheaval then occurred which ushered in modern democracy, the freedom of learning, scientific progress and much of the liberty of conscience which men enjoy. The secession of European states from Papal control was the final and most notable phase of the decline of the majestic Church of the Middle Ages. Her lessening empire continued after the sixteenth century, not only in Protestant countries but also in Catholic Austria, Spain, France and Italy. With the exception of John Calvin, the leaders who rejected Rome's jurisdiction were not unusually daring innovators in thought or action. We cannot associate them with the intellectual scope and consequence of thinkers like Descartes and Spinoza nor attribute to them the intrepidity of the founders of the Dutch Republic. Erasmus and his fellow humanists were firmly persuaded that the revolt against the Papacy was not sufficiently considerate of the need for unity. But the less fastidious Luther and the more logical Calvin outdid the humanists and proceeded to lay the foundations of Protestantism and of the present political state.

FUNDAMENTAL PRINCIPLES OF THE REFORMATION

The pivotal facts upon which their brave adventure turned were: (1) The disengagement of the modern State from the federal supremacy of the Italian See; (2) The declaration of the priesthood of the individual believer by which he was free to approach his Maker without the need of any other human intermediary; (3) the separation of European and, ultimately, of American society into temporal and spiritual organizations.

This epoch-making transfer was accomplished to the lasting advantage of civil and religious liberty, but it also involved the loss of Christian oneness and ecclesiastical uniformity.

CALVIN, THE GIGANTIC FIGURE

The great name of John Calvin suggests all that was most formidable and most victorious in Protestantism as the parent of the modern State. Upon this solitary Frenchman of Picardy rested the gigantic burdens of the new movement. In a controversy which drove even sensible and cautious men to the last extremity, he had to uphold and forward the inspiring but more emotional onset of Luther.

Throughout the negotiations and conflicts of a stormy time one perceives the courage, the strategy, the psychic force of the Genevan giant. He seemed to be more than, nothing less than, a system. Yet he captured the allegiance of the sternest, strongest races of colonizers and conquerors of the past three hundred years and shaped them into concentration of motive and deed. The Christian civilization preceding that of the sixteenth century was based on the belief in a divine revelation of which the church was the embodiment and also the organ of its disciple. It was more than a belief, and nothing less than a real and unquestioned social factor. Implicitly to accept the teaching that the divine will is everywhere present and exactly defined and that it has in the Church its infallible and authorized agent is to sever the Gordian knot at a single stroke. This entrance into human life of all the laws, forces and purposes of Deity determines everything.

As a theory, it lifted the Church to superlative heights beyond the reach of secular princes or statesmen. Nevertheless, Calvin's intimacy with the theory was paralleled by his belief that it could be demolished, and he marshaled his energies to demolish it. Thus a single monk, Martin

Luther, began the opposition to Medievalism which ended in its defeat by one gigantic mind located at Geneva.

THE RECORD OF PROTESTANTISM PERMANENT

Ardent Protestant dissidents praise their enterprise without stint, and urge that agitation is the chief mission of the Church. She exists, according to them, to pull down in order that she may reconstruct, and to lose herself in the gradual ennoblement of human society. So long as she has a true discernment of life's verities and a firm grasp upon their enforcement, who, being a genuine son of Protestantism, laments the sacrifice of her being. Yet there are limits to such sacrifice, or it might degenerate into suicide. There is none too much freedom in our self-contradictions nor in those vagaries of private judgment which stalk abroad unchecked to deceive the unwary.

We can say with confidence that Protestantism has founded great states, thrown off the hindering subtleties and errors of the past, and done yeoman service in behalf of a free Church, a free State, free education, the right of the mind to pursue uninhibited its investigations and of the heart to find and worship its Redeemer as conscience dictates. If, therefore, it does not earn the utmost praise of its partisan eulogists, neither does it deserve the invectives of its partisan antagonists. The history it has made is not to be spirited away by verbal legerdemain. Its records are beyond the reach of some who, though born within its borders, never tire of berating it. Time has inscribed them on the very front and being of our civilization. There they will remain so long as nations revere justice, liberty and the principle that knowledge shall not be halted at the imaginary frontiers of ecclesiastical omniscience.

THE QUANDARY

In saying this, we do not have to concede that the alternatives are all State in Protestantism and all Church in Catholicism. Both branches of our common Faith participate in State consciousness and Church consciousness. The point at issue is, which blends them best and makes the best use of them conjointly? Dean Inge insists that the older ideal of the Church as the Nation under its spiritual aspect is surely the right one; in which case those who agree with him have a disordered household to set to rights. He admits that the ideal is impracticable at present; partly because the spiritual Roman empire and its claims to extranational obedience still survive, and partly because in Protestantism the Church is split into smaller corporations, none of which is capable of acting as the complete embodiment of the religion of the nation.

What, then, are we to do who represent the beginning of a reintegration which has already profoundly influenced Protestant thought and life? We know that the authors of the Reformation appeared for tyranny as well as for liberty: that their movement seized monarchies which remained absolute and republics which remained as free as before. The modern State of the sixteenth and seventeenth centuries retained penal codes against heresy, and decreed that every schism should be punished but their own. Too often Protestantism handed over to civil magistrates the autocratic power it had wrested from ecclesiastics. The superfluous baggage it carried with it out of the house of bondage hampered it for a prolonged period. Many of its political and theological beliefs continued to be subservient to archaic ideas and methods of inquiry.

Yet despite these drawbacks, its encouragement of learning stimulated the sense of rationality; of a creation ruled by reason, not by thaumaturgy. The romanticism of the Middle Ages had its saintly aspects and entrancing moods. But it had well-nigh outlawed the intellectual faculties which Protestantism legitimatized and applied to the inestimable benefit of the race. Now that new occasions breed new duties, making ancient good uncouth, we, as Protestants, have to attempt the unification of our forces without injuring the dearly won freedom they cherish. It is the problem of problems of how to adjust authority and liberty, the standing question of every economy.

I am convinced that the Federal Council of the Churches of Christ in America supplies in its organization, its spirit and its aims, the genesis of the problem's solution. Others will recite its origin and progress. It is enough for me to say that if the waste of resources and energies is to be stopped, if there is to be a great improvement in the lamentably low standard of international morality, and a diminution in the sordid corruption, class bribery and intrigue of society, a Christ-directed civilization must be achieved. Moreover, whatever else Protestantism is or is not, it embodies a noble religious faith, determined to combat spiritual evils with spiritual weapons, opposing to the world's register of values those which it has received from its Risen Lord.

Divisiveness is not congenital to its nature. Quite otherwise, its central stronghold is neither a Creed nor a Book, but a Person and a Life. We, as disciples of one Master, cannot forever co-operate in a guilty partnership of limited liability with political bodies organized regardless of the honor of God. We cannot countenance what he annuls nor consent that feuds which have lost interest for thinking men and women shall always separate the holy brotherhood. For all thus convinced, the Federal Council is at once a clearing house and a fortress. In co-operative service rendered by Christians who surmount denominational lines is the secret of future success and the assurance of Heaven's guidance.

The Angels' Song of Peace

BY CHAS. C. HAWORTH

GLORY to God in the highest, and on earth peace, good will among men. Luke 2:14. This angel's song takes in heaven and earth, binds together God and man, unites with golden chains of love, glory, peace, and good will. It is not merely a poetic putting together of baeutiful phrases, it is wonderful in its beautiful practicality.

The glory of God is not a vague, indefinable halo which surrounds him in our imaginations, it is attained by peace on earth, and this in turn depends on good will among men. Good will is Christian love. We have used this wonderful, beautiful word to express the sweetest, noblest, purest and best affections of the human heart till we can hardly divest it of these endearing sentiments. Here we are not treating of love as a sentiment nor even as an attraction towards others, but as the divine principle of self forgetfulness; of good will; and because God is love, he that loveth is born of God.

Love is the opposite of selfishness, which soon develops hate. Selfishness centralizes and focuses everything upon itself — love radiates and diffuses blessings upon others. The word of the devil is: "Save thyself." That of the Master is: "Deny thyself." Love loses its life to find it in others.

Jesus came to bring a new principle into the world, to implant new impulses, to demonstrate the power of light, godliness, love, good will.

The way of good will is the way of faith: faith in men, faith in righteousness, faith in God. Just before the war as a Quaker lad was explaining to his captain in the army the Quaker principles of peace, the officer answered him: "It's a mighty fine idea, but it would take a lot of faith." Yes it takes faith in men that there is in them that which will respond to good will and justice; faith in righteousness that it is stronger than might; faith in God that he will stand by those who in simple trust stand by his principles of righteousness and justice. Wendell Phillips once said when discussing the slavery question: "I will not discuss with you the specific details of what would happen if the slaves were freed. I entrench myself in the principles of human liberty and leave the results to Almighty God." Might we not paraphrase this in reference to the principles of peace as follows: "I will not discuss with you the specific details of what would happen if there were disarmament. I entrench myself in the divine principle of good will and leave the results to Almighty God." Let us have a deeper faith in the Jesus way of life as the most powerful and compelling way of life; mightier than infantry, more powerful than dynamite.

The way of good will is the way of frankness, openness, fairness. After 1900 years what do we have to show for it? Is it the rose born to blush unseen and waste its sweetness on the desert air of an arid world of selfishness? If it is not perfectly developed it is not the fault of the principle. The consensus of human opinion pronounces it good. The difficulties it meets are in human selfishness and perversity. Nevertheless it has progressed. Only a glance at the conditions of the past and present reveal this fact. This principle was not found in the barbarous nations nor in the most advanced nations of antiquity. They appreciated the odes of Horace, the sweet harmony of Virgil, the beauties of sculpture and architecture. They were leaders in literature, art and law. They were not inferior to us, yet the principle of good will was not known by them. Has civilization produced this change? Is it not rather being produced because God in Christ Jesus is reconciling the world unto himself; unto his thoughts and principles?

Three great dangers threaten our civilization; national antipathy, race antipathy, class antipathy. The remedy for each is good will, for at the root they are the same.

There must be a love which reaches beyond our families, our class, the frontiers of our nation, the habitations of our race; a good will which is world-wide, embracing every human being; which desires for him and will give him every right, privilege and blessing which I desire for myself; which will deny myself what I would deny him; which will take upon my shoulders every duty or burden I would place on him. It is ours to cultivate, practice and propagate this good will.

The glory of Michael Angelo is in his works; of Lindbergh, in his achievements. God's glory depends upon the success of his work. God is not glorified by men hating and destroying one another. Peace on earth, the result of good will among men, will assure glory to God, and then the Angels' Christmas song will not be only a poetic expression, but a blessed reality.

Salem, Oregon.

The Ministry of Women

BY A. J. GORDON in *Alliance Weekly*

This article was submitted to us by John Metcalfe of Worcester, Mass., for publication as of special interest to Friends. He writes: "It is a subject that needs revival, lest we lose our standing with the world of modern times as advocates of women's right to witness for Christ by preaching the word."

IN ORDER to a right understanding of this subject, it is necessary for us to be reminded that we are living in the dispensation of the Spirit—a dispensation which differs most radically from that which preceded it. As the Day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider them as they appear in Acts 2:17-21, R. V.

It will be observed that four classes are here named as being brought into equal privileges under the outpoured Spirit: (1) Jew and Gentile: "all flesh" seems to be equivalent to "everyone who" or "whosoever," named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile. (2) Male and female: "And your sons and your daughters shall prophesy." (3) Old and young: "Your young men shall see visions, and your old men shall dream dreams." (4) Bondmen and bondmaidens: "And on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they shall prophesy."

Evidently these several classes are not mentioned without a definite intention and significance; for Paul, in referring back to the great baptism, through which the church of the new covenant was ushered in, says, "In one Spirit were we all baptized into one body, whether Jews or Greeks (Gentiles), whether bond or free." Here he enumerates two classes named in Joel's prophecy. In another passage he mentions three. "As many of you as were baptized into Christ did put on Christ; there can be neither Jew nor Greek (Gentile); there can be neither bond nor free; there can be no male or female." We often hear the phrase, "neither male nor female," quoted as though it were a rhetorical figure, but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman, for both are spoken of in the same category.

Here, then, we take our starting point for the discussion. This prophecy of Joel, realized at Pentecost, is the *Magna Charta* of the Christian Church. It gives to woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in Scripture we shall expect to find no text which denies to woman her divinely appointed rights in the new dispensation.

"Your sons and your daughters shall prophesy." Here is woman's equal warrant with man's for telling out the Gospel of the grace of God. So it seems at least, for this word *prophesy* in the New Testament "signifies not merely to foretell future events, but to communicate religious truth in general under a divine inspiration." The spirit of the prophecy was henceforth to rest not upon the favored few, but upon the many, without

regard to race, or age, or sex. All that we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the Gospel under the influence of the Holy Spirit, which was found in the early church, and is found just as truly among the faithful today.

Some, indeed, foreseeing whither such an admission might lead, have insisted on limiting the word *prophecy* to its highest meaning —that of inspired prediction or miraculous revelation—and have then affirmed that the age of miracles having ceased, Joel's prophecy cannot be cited as authority for women's public witnessing for Christ today. Our greatest objection to this theory is that it fails to make due recognition of the Holy Spirit's perpetual presence in the Church—a presence which implies the equal perpetuity of His gifts and endowments.

Turning to the history of the primitive church, we find the practice corresponding to the prophecy. Of Philip's household we read, "Now this man had four daughters which did prophesy." In connection with the church at Corinth we read, "Every woman praying and prophesying with her head unveiled." *Praying* has not yet, like its yokefellow, *prophesying,* been remanded exclusively to the apostolic age.

Having touched thus briefly on the positive side of this question, we now proceed to consider the alleged prohibition of women's participation in the public meetings of the church found in the writings of Paul.

"I desire therefore that men pray in every place, lifting up holy hands without wrath and doubting. In like manner that women adorn themselves in modest apparel with shamefacedness and s o b r i e t y; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness, etc." (1 Timothy 2:8-11 R. V.)

This passage has generally been regarded as perhaps the strongest and most decisive for the silence of women in the church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of women in public prayer. Yet such is the conclusion of some of the best exegetes.

By general consent the force of *boulomai,* "I will," is carried over from the eighth verse into the ninth. "I will that women" (see Alford). And what is it that the apostle will have women do? The words, "in like manner," furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women "in like manner" to be silent? But where would be the similarity of conduct in the two instances? Or does the intended likeness lie between the men's "lifting up holy hands" and the women's adorning themselves in modest apparel? So unlikely is either of these conclusions from the apostle's language, that, as Alford concedes "Chrysostom and most commentators supply *proseuchesthai*—to pray—in order to complete the sense." If they are right in so construing the passage—and we believe the *osautos,* "in like manner," compels them to this course—then the meaning is unquestionable. "I will, therefore, that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc."

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to this page, but we may, in a few words, give a summary of it, mostly in his own language. He says:

1. In the words, "in every place," it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.

2. The *proseuchesthai,* "to pray," is to be supposed in verse 9, and to be connected with "in modest apparel," so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words, "lifting up holy hands." This verse, then, from the beginning refers to prayer, and what is said of the women in verses 9 and 10, is to be understood as referring primarily to public prayer.

3. The transition in verse 11, from *gunaikas* to *gune,* shows that the apostle now passes on to something new, viz., the relation of the married woman to her husband. She is to be in quietness rather than drawing attention to herself by public appearance; to learn rather than to teach; to be in subjection rather than in authority.

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the Church; though reasoning back from the twelfth verse to those before, he considers that they may have been enjoined from public teaching.

The interpretation just given has strong presumption in its favor, from the likeness of the passage to another. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head" (1 Corinthians 11:4, 5). By common consent the reference is here to public worship, and the decorous manner of taking part therein is pointed out first for the man and then for the woman.

"Every woman praying or prophesying." Bengel's terse comment, "Therefore women were not excluded from these duties," is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should spend his breath on condemning a forbidden method of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed, first for the man and then for the woman, it is impossible to conclude that the thing to be done is then enjoined only upon the one party and forbidden to the other. If the "in like manner" has proved such a barrier to commentators against finding an injunction for the silence of women in First Timothy 3:9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who hold that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman's praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women, 1 Corinthians 14:34, 35. "Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church."

Here again the conduct of the women in the church should be studied in relation to that of men if we would rightly understand the apostle's teaching. Let us observe, then, that the injunction to silence is three times served in this chapter by the use of the same Greek word, *sigato,* twice on men, and once on women, and that in every case the silence commanded is conditional, not absolute. "Let him keep silence in the church" (v. 28). It is said to one speaking with tongues, but

NEW YEAR'S EVE, 1928-9

The unreturning takes its flight,
Faith sees a New Year rising bright;
In emblematic floods of light
We wait as Friends indeed,
Friends who aspire to know the mind
Of Him who graciously designed
That thought with thought be intertwined
Bound in one common need.

O Thou, the Giver of good gifts,
Creator of the power which lifts
Out of the wrong, the grace which sifts
Repentant souls from sin,
We would this eve commune with Thee
With wine of full fraternity,
Break bread which fails not, which shall be
Sustaining strength within.

Light of our lives, which penetrates
Homes of our broad United States,
Enlighten, flood these dark debates,
With radiance lead the world.
Light, Love, synonymous with Peace
Bid even the thought of war to cease,
Stars, stripes unstained by avarice
Be to all winds unfurled.

—SAMUEL BUFFUM.

The above poem was written for the Community Christmas and New Year's Celebration held at the Friends Meetinghouse, North Berwick, Maine, December 31, 1928. A brilliantly illuminated Christmas tree standing in front of the Meetinghouse suggested some of the symbolic figures in the poem.

on the condition that "there be no interpreter." "Let the first keep silence" (v. 30). It is said of the prophets "speaking by two or three," but it is on condition that "a revelation be made to another sitting by." "Let the women keep silence in the churches" (v. 34). It is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, "For it is not permitted unto them to speak. . . . And if they would learn anything, let them ask their own husbands at home." This last clause takes the injunction clearly out of all reference to praying or prophesying and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the Church; not that he is suppressing the decorous exercise of spiritual gifts either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the case, "If they will learn anything, let them ask their own husbands at home?" In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if it would find the true meaning.

Dr. Jacob, in "The Ecclesiastical Polity of the New Testament," sums up the whole question. "A due consideration of this ministry of gifts in the earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the Church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian assemblies. This seems to me quite evident from Paul's words in 1 Corinthians 11:5 where he strongly condemns the practice of women praying or prophesying with the head unveiled, without expressing the least objection to public ministration on their part, but only finding fault with what was considered an unseemly attire for women thus publicly engaged. The injunction contained in the same epistle, 1 Corinthians 14:34, "Let your women keep silence, etc.," refers, as the context shows, not to prophesying or praying in the congregation, but to remarking on and questioning the words of others."

On the whole we may conclude without over-confidence that there is no Scripture which prohibits from praying or from prophesying in the public assemblies of the Church; that on the contrary they seem to be exhorted to the first exercise by the word of the apostle, 1 Timothy 1:9, while for prophesying they have the threefold warrant of inspired prediction, Acts 2:17, or primitive practice, Acts 21:9, and of apostolic provision, 1 Corinthians 11:5.

IMPORT OF HOOVER'S GOOD-WILL TOUR

Special Statement Secured from Committee on Cooperation in Latin America

Few North Americans, when they read of "good-will flights," "good-will journeys," and similar recent features of our relations with Latin America, realize that they grow out of a very real necessity for righting a serious situation. Mr. Hoover, conscious of this necessity because of his broad international experience, felt that the larger part of the time remaining before his inauguration might well be utilized in such a journey.

A university professor in one of the Latin American capitals, a cultured, traveled, broad-spirited man who knows both Americas, sympathetic toward the missionary enterprise in his country and numbering two or three missionaries among his intimate friends, said to one of them a few months ago:

"The university element in your country contains a large number of men and women who have studied our history and who understand us. They are sympathetic with our struggles toward progress, they are courteous and genuinely friendly. The cultured, broad-minded missionaries belong to this class and we are thankful that they are at work by our side. But, unfortunately, academic circles in the United States do not exercise much influence in practical politics, nor do they lift their voices in suggesting wise foreign policies. Wall Street and the Department of State are governed by economic opportunism; they have annulled every effort of the men and women who love us and wish us well."

This judgment is reflected even more bitterly by the ordinary man in the street who is not restrained by the knowledge that there is a considerable group of North Americans who sympathize with his aspirations and who are not associated with the economic exploitation of his country.

Naturally this situation reacts upon the scarcely rooted Protestant Church in those countries and its effects in some instances have been devastating. So closely is the church in those countries identified with the missionary from the United States that in some instances native pastors of churches find their patriotism questioned and their activities regarded as opposed to the best interests of their fellow-citizens.

To meet this crisis the foreign mission boards of our North American churches, though fully conscious of their inherent handicaps in such an enterprise, are taking certain very positive steps to remedy the misunderstanding. Through the cooperative organization of which practically all the Boards working in Latin America are members (the Committee on Cooperation in Latin America), they are working out what seems to be the obvious remedies. One of the first of these remedies is to show to Latin America a different type of North American. After all our country does not consist entirely of salesmen, promoters, bankers, contractors and engineers, yet few of our educators, our writers, our scientists, our theologians or our great humanitarians ever wander so far south.

The first step in this campaign was the sending to South America of Dr. E. Stanley Jones, the famous Methodist missionary to India who has succeeded in divesting Christianity of its acquired Western trappings and presenting it to the people of India in a form graciously acceptable to their minds and probably nearer its original Oriental setting than it takes in our Western world. In a series of lectures, carefully arranged in each city by a cooperative local committee of missionaries and nationals, he swept from Brazil down through Uruguay, Argentina and across to Chile. The result has been little short of sensational, for he succeeded in stripping Christianity of its North American dress for them as he had done for India. The effects of this presentation were particularly marked among the educated classes, many of whom expressed their surprise that Christianity could be so presented as to stand upright and philosophically respectable in this modern scientific world. Most of all, Dr. Jones succeeded in making the point that Christianity is superior to nationalism and is not the property of any one nation or race. This gave direct aid to the local churches struggling under the incubus of their attachments to the United States.

Mr. Hoover himself is known chiefly in Latin America as a humanitarian rather than a politician, and this, too, is a fine thing. It once more puts before them the type of American with which they are unfamiliar and by which we should like our country to be judged.

Another step taken by the American mission boards to disassociate themselves from North American commercial and industrial interests in Latin America is to accelerate the process, systematically begun several years ago, of transferring local executive authority in the mission field from missionaries to nationals. In most countries, as a result of educational policies, a trained national leadership is emerging which is better qualified than any foreigner to guide the future of the missionary enterprise in those nations. Even financial control is being committed to them in fields where it is felt that they are just as trustworthy custodians of funds contributed by North American Christians and just as well able to carry out the purposes of the donors of those funds as any American missionary.

There's no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God.—JOHN RUSKIN.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

THE NATIONAL INTERRACIAL CONFERENCE

THE National Interracial Conference, which met in Washington, D. C., from Twelfth Month 16th to 19th, was a fact-finding rather than an inspirational gathering of representatives of organizations interested in the Negro and his progress. Sixteen such organizations sponsored the Conference, which were the the Interracial Section of the American Friends Service Committee, the Fellowship of Reconciliation, the National Urban League, the Federal Council of Churches, the National Association for the Advancement of Colored People, The National Boards of the Y. W. C. A. and Y. M. C. A. For about a year a research Committee has been gathering data that was presented to the Conference, a thorough and searching collection of facts and statistics, thanks largely to the efforts of Charles S. Johnson, the Research Secretary.

The Society of Friends was represented not only by the three delegates from the American Friends Service Committee but by several other prominent Friends who represented other organizations. Among these were L. Hollingsworth Wood, Thomas R. Jones, Paul K. Thomas, Elizabeth Shipley and others. Other well known people who were present as speakers or delegates were Roy West, Secretary of the Interior; Julius Rosenwald of Chicago, who has done so much for Negro Schools in the South; James Weldon Johnson and Dr. W. E. B. DuBois, writers; Roscoe C. Bruce, Manager of the Dunbar Apartments in New York; Mary E. McDowell of the University of Chicago Settlement; Anson Phelps Stokes of the Phelps Stokes Fund; and the presidents of all the principal Negro schools and colleges, such as Hampton, Tuskegee, Howard, Fisk, Moorehouse, North Carolina A. and T. Lincoln, etc. Since the morning and afternoon sessions were limited in attendance to members, there was splendid opportunity for direct contact with these outstanding men and women. As Prof. Herbert A. Miller of the University of Ohio said at one of the sessions it would be impossible for anyone to distinguish the white persons from the Negroes present by any possible standard, color or otherwise.

At the first regular meeting, at which the subject of Health was considered, Louis I. Dublin, Chief Statistician of the Metropolitan Life Insurance Company, pointed out that the average length of life is twelve years more for the white than the Negro, although there is no essential inherent disability in the Negro race. In some places the mortality of Negroes is 200 per cent higher than that of the white population. That one of the chief causes of death among the Negroes is tuberculosis, can be easily explained, when one learns that there are only 1200 beds available for Negro tuberculosis patients in the whole of the South, where there is a Negro population of nearly 9,000,000.

The second session, devoted to Education, brought out the fact that over 37 per cent of our illiterates are Negroes, although that race embraces only 10 per cent of the total poulation. How soon this condition is likely to be remedied can be judged from the fact that in Florida over 39 per cent, and in five other states over 30 per cent, of Negro children are not in school. A compulsory education law will not solve the problem, for in Georgia, which has over 25 per cent of its Negro children out of school, not a single warrant was served on a Negro parent during 1926, although 1660 were served on whites, and not a single Negro was forced to be put in school, although 13,000 white children were compelled to attend.

The session on Industry and Agriculture presented much interesting material. The majority of Negroes are engaged in farming, although the proportion so occupied is decreasing, just as among the whites. Contrary to the usual opinion, there is not a decided tendency toward the large farm and away from the small one, but the small farmer is holding his own. In industry the Negro meets with more or less active opposition from the labor unions, eight of which bar him specifically from membership and in many others the locals effectively prevent him from entering the trade. Some unions have been forced to admit Negroes in self-defense, especially those for occupations in which the Negroes are already employed in such numbers that to exclude them would spoil a strike.

Forrester Washington, in the session on Recreation and Housing, pointed out that in the South it was not a question whether Negroes could use the parks and recreational facilities open to the whites, but only whether the Negroes had any facilities at all. Charleston, S. C., taxes Negroes for a stadium which they may not use, and Memphis assigns them one thirty-seventh as much for recreation as it does the whites, although the population is about equally divided between the races. Negroes find only harmful leisure activities open to them, which probably accounts at least partly for the amount of crime committed by them. It was pointed out that the Negro has to pay higher rents for poorer accommodations than the white race, and if he wants to buy a home he generally has to pay from 12 per cent to 25 per cent for the money he borrows, though the first mortgage often bears a somewhat lower rate. Roscoe C. Bruce, the resident manager of the Paul Lawrence Dunbar Apartments in New York, gave an illustrated talk on the Apartments.

It appeared from the session on Law Observance and Administration that the Negro is arrested, convicted, and committed more often than the white citizen; but whether he actually commits more crime is at least open to question. A case was cited of a complaint made by a young lady that she had been assaulted by a Negro. Thereupon the police arrested every Negro who passed the spot where the crime had been committed. Of course, this could not have been done had the criminal been a white man and this procedure raised considerably the number of Negro arrests.

The session on Citizenship and Race Relations brought out the radical decrease in lynching during the year 1928, a very hopeful sign, and the increasing part that Negroes are taking in political life. Dr. DuBois questioned whether the frank and open disfranchisement of a considerable part of the population could occur in any other country as a permanent institution. It seemed to be the general opinion of those present that the prejudice against the Negroes was on the decrease in the South but on the increase in the North.

The evening sessions of the Conference, which were open to some invited guests in addition to the delegates, opened with a resume of the speeches and discussion of the morning and afternoon sessions, followed by two lectures by experts in the fields covered. However, the most important part of the Conference, except the facts brought out, was the personal association of the delegates, white and colored. Since nearly all sections of the country were represented and the delegates ranged from young to old, it was a very heterogeneous group indeed. The Negroes represented all schools of thought, and had the Conference achieved nothing more than to bring together these men and women with their divergent points of view, it would have been well worth while. Even the Washington hotels relaxed their usual policy of race discrimination and four of them housed colored delegates as guests. The Executive Committee of the Conference, including members of both races, was able to breakfast together in one of the hotels, albeit in a private dining room. The fine fellowship of men and women so far apart in color, geographical distribution, education, and general point of view, is a splendid tribute to the innate culture of all present, and, since these men and women are leaders in their own circles, forms a basis of hope for an approaching rapprochement of the best in each race.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DEMAND FOR THE END OF CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

A demand for the abolition of capital punishment will be one of the first matters to be heard before the new Legislature of Indiana, according to the State League to Abolish Capital Punishment.

In a personal letter sent to every member of the Indiana Legislature, support for this change in the Penal Code is asked, sustained by a new printed summary of the whole situation by Warden Lewis E. Lawes, one of the best known authorities on this subject both in this country and abroad.

"Are you aware," asks the letter to the Legislature, "that during the 1929 legislative sessions of this country, the question of the abolition of the death penalty will come before nine legislatures, including Indiana. The other states asked to consider the question are New York, New Jersey, Pennsylvania, Massachusetts, Ohio, Colorado, California and Washington."

The League admits that "organized effort to change brutal and outworn legislation would not be necessary if the legislative bodies of the country had the time to study the new facts and conditions that lie behind demands for social legislation."

The paper by Warden Lawes includes a brief history of capital punishment, delivered more than a year ago at the University of Pennsylvania, and a magazines and newspaper reprint, discussing realistically capital punishment as an institution and going into the statistical facts, using Sing Sing prison as an example that is typical of all the large prisons of this country.

"Capital punishment," claims Warden Lawes, "has never been and never can be anything but an uncertainty. It is a punishment for revenge, for retaliation, not for protection. We can have a punishment that is possible of application with both certainty and celerity, that presents an opportunity for individualization of treatment, and that is in accord with modern criminological methods. Can we not have the vision to see the possibilities of the future, the courage and the faith to progress toward those possibilities?"

The hypocrisy of our present method of dealing with crime comes in for scoring by the prison warden, in dealing with the more equitable "lex talionis" of ancient times: "There was no quibbling over the law," says Lawes, "no long delays and no hypocrisy or secrecy—behind locked doors and at midnight."

He quotes Cicero's indignant protest at the attempt to introduce such an institution in ancient Rome: "Banish the thought of execution from our eyes, our ears, our very thoughts The very mention of these things is disgraceful to a freeman and a Roman citizen." It was only with the approach of "civilized times" that capital punishment as practiced today became an institution, says Lawes.

"Quite aside from the proof afforded by statistics that the death penalty is not a deterrent, I call attention to the fact that the dead murderer is quickly forgotten, whereas the example of a living prisoner serves for a generation. In the seven years I have been Warden of Sing Sing, only one commutation has been granted to a lifer—and this man had been in prison nineteen years." The Warden especially deplores the fact that newspaper publicity makes heroes of criminals of the homicidal type, and believes this fact has a distinct bearing on the conduct of like-minded types "outside."

EMMA STOCKINGER, *Secretary*,
State League to Abolish
Capital Punishment.

Versailles, Ind.

DAYS AFTER CHRISTMAS

BY WILLIAM O. FOX.

And when they had performed all these things they returned into Galilee. Luke 3:39.

Perhaps there is not one of us who has not looked forward to the coming of Christmas with a good deal of pleasant anticipation. It is a season bringing happy thoughts and congenial association. All share the good cheer of the season and the night is enchanted for both old and young. Christmas morning, bright and crisp, finds every one happy, and all around one hears songs and laughter and merry greetings. But why shouldn't every one be happy? It is the day of all days, for it is the birthday of the Savior. The songs of the glorious throng which appeared to the shepherds on the Judean hills are caught up and sung over and over by earthly voices. Our hearts are warmed as we feel the nearness of God, for it is Christmas. How. jubilant are we as we think over the story of the birth of the new king in Bethlehem! The whole world has been newly stirred as there has been told again the story of the incarnation of God.

That glorious night witnessed the appearance of the angels to the shepherds. We see them in adoration before the manger wherein lay the Christ Child, and then they turn away glorifying and praising God.

The Magi bestowed their gifts with hearts full of glory and praise and went again into the distant countries from whence they had come. Mary cared for the little child now in her charge, storing up and pondering over the things that had happened there in Bethlehem. Venerable Simeon of the temple, moved by the revealing power of the Holy Spirit, went early into the temple and received from its mother, the holy Child. He held close to his breast the one for whose coming he had looked and, as he realized that he now held in his arms the promised salvation of God, he exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." And then Anna, the prophetess, came and thanked God for the fulfillment of his promise of redemption. Joseph and Mary returned into Galilee to their own city, Nazareth. It had been a great experience, but it was over. Jesus was born in a manger, in the hearts of the shepherds, as in answer to the quest of the wise men of the East; born in the soul of Simeon, to Mary who with Joseph undertook to carry him back to Nazareth and to care for him there.

I am thinking that, again, Jesus has been born to us anew in the Bethlehem experience of a new Christmas. We have been happy for perhaps we have seen him in a more glorious light than ever before, but now that Christmas day is past, all those into whose hearts he has been reborn are going back to the Nazareth of practical life. Joseph and Mary took Jesus with them and there he grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him. May Christian experience grow as did the child in the home of Mary and Joseph! We cannot always live in Bethlehem nor upon the Mount of Transfiguration, but we can each foster the new life which comes to us when Jesus is born in our hearts. Jesus said, "Ye must be born again." This comes when we can carry Jesus into the everyday experience of life whether in Nazareth or wherever we may be.

Spiceland, Indiana.

LYNNVILLE NEWS ITEMS

The Junior boys and girls of the Sunday school gave a Christmas program, December 15. The parents of the children were invited to attend. A friend of the Juniors presented to them a large picture of Hoffman's Christ.

The Primary of the Sunday school held their Christmas program the Sunday before Christmas. Each class took part either in exercises or songs. The children were given treats and each teacher presented the pupils of her class with a gift.

The members of the Workers Conference held their regular quarterly social in the church parlors Wednesday evening, December 19. A pot-luck dinner was enjoyed, after which a business meeting was held.

Harlan Meredith, superintendent of the Sunday school, left December 27 for Pasadena, California, where he intends to spend the winter with his mother, Alice Meredith, of Strathmore, California.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE RELIGION OF THE SPIRIT

By Ernest Fremont Tittle.

The Abingdon Press, pp. 327, $2.00.

These studies in faith and life were given as sermons and indicate the character of the ministry which the leader and spiritual interpreter of a large congregation has been privileged to offer his hearers, many of them students in attendance at Northwestern University and affiliated institutions to whom Dr. Tittle has been guide, philosopher and friend. While varied in form, the matters dealt with are closely knit into the fabric of human experience in its spiritual, intellectual, moral and social aspects.

The first chapter, somewhat introductory, gives its theme and subject as title to the book which is divided in two general sections, the first dealing with matters of faith, and the second with studies in life. The style is rhetorical and racy with wide range of reference, and a wholesome spiritual atmosphere pervades the pages. For the writer, "the only religion that offers any attraction, any nourishment and comfort, is the religion of the spirit which is rooted, not in authority, but in experience." In the first section of ten chapters, those dealing with "The Discovery of God," "Prayer and the City of God," and "What It Means to be a Christian," are particularly suggestive and helpful.

"The human mind cannot permanently rest in the notion that the universe its irrational; that there is no intelligence in that which has produced intelligence, and no goodness in that out of which goodness has come. But it is one thing to believe in God, another thing to become aware of God."

In the second section of ten chapters, aspects of the will to believe, to understand, to be brave, to be kind, and to be reverent, lead to a study of Jesus, his greatness and his courage, physical, intellectual and moral. "One feels encouraged by the belief that steadily increasing is the number of persons in every quarter of the world who are beginning to suspect, as in the parable of the wind and the sun, that the sun is stronger than the wind, that kindness is more effective than cruelty, that when it comes to conquest, the Quaker can put it all over the militarist."

The closing chapters deal with the Creative Life and the Spiritual Foundation of Peace. "Christianity has been preached for centuries. . . . It remains for Christianity to be lived. One man in our modern world who has dared to live Christianity—I refer to Mahatma Gandhi—has done more to convince the world of the practicability of the Sermon on the Mount than have all the discourses that have been delivered in Christian churches for a generation. What is needed now is not exposition, merely, but demonstration." Strongly on the keynote the closing chapter ends thus: The missionary task of the twentieth century, the task too of practical statesmanship, is to put the spirit of Christ into every racial relationship."

THE HIDDEN YEARS

By John Oxenham.

Longmans, Green & Co., pp. 244, $2.00.

This imaginative prose rendering of the boyhood and early manhood of Jesus of Nazareth attempts to bring the reader into close contact with him who became the Savior of the world. The life at Nazareth is portrayed as the boy, a few years younger than Jesus, who came from Ptolemais with his widowed mother and lived next to the home of Joseph and Mary working in his carpenter shop, tells of his acquaintance and intimate friendship with Jesus. The story is simply and beautifully told. Enough of the Bible story is woven throughout to give an intimate picture of these hidden years lived day by day in relation to people and things. Unusual traits may at times seem a trifle overdrawn, especially during the earlier years, but this is forgotten as one follows the brief sketches of his public ministry of teaching and healing and witnesses the crucifixion with those who saw and felt. What fellowship with Jesus meant to Azor, to Zerah, to little John, not to mention several others, as here related helps one to appreciate something of his helpfulness for all who believe in him as the Sent of God to win back an unbelieving world. "God's own Son giving up everything he could give —his own life—in trying to turn the world from its evil ways—the world that God himself had made."

Those who had come to know him intimately appreciated his wisdom and counsel. His skill with tools and thorough workmanship made his yokes popular. But, "most of all, that calm, commanding figure which used to come so quietly in among us of an evening, and by his presence, as by his talk, lifted us all above our usual selves." These last words to Azor sound the dominant chord: "Think as you know I would have you think and in all things try to do as I would have you do," to which he often found himself readily responding. Often his presence, though invisible, seemed very real. "If he is not there in the body we feel him there in the spirit, and spirit speaks to spirit without the need of words." With a glow of triumphant satisfaction the narrator closes the last chapter thus: "As a boy and as a man I knew Jesus and loved him as my dearest friend. And that same Jesus who played with me on the hills and worked with me in his father's workshop at Nazareth, was in truth The Christ, the Son of the Most High God."

PROTESTANT SAINTS

By Earl Marlatt

Henry Holt & Company, $1.25

The fundamental thesis underlying this book is "that personalities rather than politics or doctrines are the practical basis for Christian unity and international amity." "Persons and their memories are growingly dynamic. They carry a magnetism that attracts people of all eras and temperaments."

Prof. Marlatt here gives us an interesting glimpse into the lives of Augustine, Bernard of Clairvaux and Francis. He finds in these outstanding Catholics such spiritual characteristics that they transcend the limitations of a single institution, they belong to all of Christendom.

The author has gathered rich bits of the writings of each "saint" and thus assembled they tell the fascinating story of lives full and rich. The method used is what the author delights to call "the psychographical method", he is attempting to show the soul life of each of his saints and hence the ordinary phases of life become mere scenery or background. This newer method of photography is especially fine for this particular purpose. The man, his purpose, his grasp of the universals hidden in his limited time, these are really the elements which have enduring qualities and help us to see that Augustine, Bernard and Francis still speak to all who seek the better part.

So close to all of us do these men come that the book might almost be called "Quaker Saints."

GROUP DISCUSSION AT SEATTLE

On December 2, the speaker of the day for the Discussion Group that meets Sunday afternoons to consider questions of International Peace and Goodwill at Seattle, Washington, was Dr. Wm. L. Hall of this city who besides other Christian service has spent seven years in China as a medical missionary. He comes of English Quaker stock and spoke of boyhood memories of famous Friends who made his father's house a stop over place on their travels. He told many interesting incidents of his career in the Orient, and pointed out several ways in which courtesies could be shown to Chinese students resident in America and also fitting hospitality extended to influential Chinese business men and public officials visiting here. Some of those present remarked that if the committee grew in numbers and influence much might be done in an unofficial way to smooth

the path and gain the goodwill of Oriental visitors in our land.

The speaker for December 9 was Rachel M. Rutter, an English Friend from near London. She told of her world travels and the progress of the spirit of goodwill that she had noted on the part of peoples of remote civilizations—India in particular—toward the nations of the western world.

The following Sunday Prof. Eldon Griffin of the University of Washington faculty, Department of Oriental Literature, spoke on the subject, "Some Foreign Civilizations, Internationally Considered." He said he hoped the time would come when every college graduate would be required to make an exhaustive study of the history, language, arts and culture of some one foreign country. That in so doing they would come to understand and love that people, since the old saying, "I do not know him, therefore I hate him," is true in the reverse also. He stressed the point that by having each student thoroughly understand and appreciate *one* other people (as could no be done by trying superficially to understand *all* foreigners) that this intensive knowledge of one foreign people would best prepare the graduate's mind to meet racial prejudices toward other peoples. A group of such graduates in a seaport city who had a mutual acquaintance and an intensive knowledge of some other one nation on which they could speak with authority would do much to mould public opinion and free it from misconceptions on international affairs. He thought more could be done toward world peace by interesting American people in the cultures of other nations than by making a frontal attack on the problem of world peace in the abstract. It would tend to cure that impatience toward others which comes from thinking that our culture is the only one in the world worth while.

Now for the New Year

Consolidated Report of United Benevolences April 1, 1928, to December 31, 1928

YEARLY MEETINGS	SAME PERIOD LAST YEAR	THIS YEAR
Baltimore	$ 4,454.93	$ 4,012.47
California	1,212.00	1,124.50
Canada	525.00	598.60
Indiana	18,403.56	17,176.12
Iowa	12,092.46	9,050.00
Kansas	1,595.50	5,302.15
Nebraska	888.98	1,025.57
New England	9,590.72	7,627.34
New York	2,686.83	3,015.53
North Carolina	6,244.69	6,879.48
Western	7,827.98	7,426.54
Wilmington	3,369.48	3,375.29
Oregon	4,118.89	2,398.61
Other Sources	4,010.26	3,353.74
	$77,021.28	$72,365.94

BOARDS	
American Friends Board Foreign Missions	$49,134.80
Board Home Missions	11,679.99
Peace Association	2,196.29
Board Young Friends	2,035.04
Board on Prohibition	220.50
Board on Education	136.92
Board on Religious Education	804.29
Aged Ministers and Missionaries Fund	2,337.51
Emergency Fund	3,820.60
	$72,365.94

1928-29		1927-28	
Annual Budget	$148,310.00	Annual Budget	$148,433.00
Nine Mos. Receipts	72,365.94	Nine Mos. Receipts	77,021.28
Balance	$ 75,944.06	Balance	$ 71,411.72

Three Months to Go!

THEIR SEVENTIETH WEDDING ANNIVERSARY

John W. Pickett and his wife of Winchester, Indiana, aged 93 and 86 years, respectively, celebrated at their home, on December 18, their seventieth wedding anniversary, with the assistance of their only living child, Mrs. Susie Albright, who has resided with them the past six years, and their youngest grandchild, Mrs. Bert W. Thornburg of Union City, Indiana. A hundred guests were present on this happy occasion, and many beautiful floral tributes, telegrams, air mail letters and other messages were gratefully received.

An excellent program was rendered when Mrs. Walter Hastings sang a number composed by her husband, accompanied on the piano by Miss Dawson, of Muncie, with other solo, duet and quartet numbers; readings by Mrs. M. L. Mills and Charles E. Hiatt; addresses by William J. Sayers of Muncie, and Frederick E. Carter, the local pastor; and the Jericho orchestra led by a great grandson, Marcell Thornburg. Refreshments were also served. Among the out-of-town visitors were Joseph A. Goddard and Edward Green and wife of Muncie, Herman O. Miles and wife of Richmond and Charles Hawkins and wife of Farmland.

STALKING SIDE BY SIDE

By Will H. Brown.

Tobacco-using and heart disease stalk side by side. Many persons think that because the average length of life has been increasing in the United States, better health conditions prevail. Dr. Carl A. Wilzbach, in an article in *Association Men,* official organ of the Y. M. C. A., shows that this is not the case, saying: "While the general life span is on the increase, it is on the *decrease* for adult life, and from the age of 35 years and up, there are increasing numbers dying," adding: "It is rather a startling fact that heart disease is the cause of more deaths than tuberculosis, pneumonia or cancer."

Dr. D. H. Kress, a recognized authority on the tobacco question, in relation to disease, says of heart failure and apoplexy: "The prevalent use of tobacco is one of the chief causes of this rapid increase in the mortality rate from these diseases." The average length of life has been made to show an increase by the very decided improvement in the care of babies and children. "The use of tobacco strikes a direct blow at the heart. Every smoke makes its impress. It might be compared to splitting a rock. The first blow apparently makes no impression. We usually attribute the splitting to the last blow, but the first had just as much to do with it as the last. Every blow made its impress.

Dr. C. H. Lerrigo, in answer to the question, "Does tobacco ward off disease?" published in the *Michigan Farmer,* said: "Users of tobacco have made such a claim. I think their defense is poor. The use of tobacco to excess is certainly a disease breeder."

QUAKERDOM · AT · LARGE

Mary Boone, a Friend resident in Memphis, Tennessee, is eager to help organize a Friends group in her city. She will appreciate it if readers knowing of Friends resident in or near Memphis will give her their names and addresses. Mary Boone may be addressed at 348 N. Main Street.

Lenora N. Hobbs, who was one of the delegates attending the Sixth Quadrennial Meeting of the Federal Council of Churches of Christ in America at Rochester, N. Y., gave a very interesting and inspiring report to the members of her meeting at Bloomingdale, Indiana, Sunday evening, December 30. As the other churches of the community did not have services that evening their members were invited to attend and profit by the report.

At a recent dinner, an interested group of Haverford College alumni were informed by the curator, Rayner W. Kelsey, that numerous requests from all parts of the United States for copies of documents filed in the Haverford Quaker collections have made their immediate classification a pressing need and it will require three clerks for two years to catalogue them. Preceding the dinner, the alumni group inspected the collections under direction of Dr. Kelsey and President Comfort.

In an account of Gloucester Quarterly Meeting, London Yearly Meeting, recently held at a week-end with excellent attendance, mention is made of three visiting Friends, Percy Stanger, Augustus Diamond and Frederick B. Sainty, whose ministry was much appreciated. F. B. Sainty described the points of view of the diverse types of Friends to be found in the United States and Canada and gave some account of his experiences among them. One Sunday afternoon, following a short session of the Ministry and Extension Committee, he continued his story of modern American Quakerism.

Fifty-five years ago on Christmas Day, Anson Cox, now of Westfield, Indiana, was recorded a minister of the Gospel, and through the years has answered the call to preach as way has opened, the Spirit putting his seal upon his ministry. Some weeks ago he came from Greenleaf, Idaho, and for the present is making his home with his son-in-law, M. J. Barker. After an absence of forty-five years he has received a warm welcome by local pastors and people and has attended very acceptably the three Quarterly Meetings in Hamilton County, at Westfield, Carmel and West Grove, where he enjoyed much liberty in preaching the unsearchable riches of Christ. He has also attended several of the local meetings, where much appreciation has been expressed for his helpful ministry.

Well known Friends played an important part in the annual meetings of the Society of Biblical Literature and Exegesis and of the Society of Biblical Instructors in Colleges and Secondary Schools which were held in New York City during the holidays. Walter W. Haviland, principal of Friends Select School in Philadelphia, was President of the latter organization, and Henry J. Cadbury of the Bryn Mawr faculty, was Secretary of the former. In attendance at the former meeting were Moses Bailey of Wellesley, Mary I. Hussey of Mt. Holyoke, Alexander C. Purdy of Hartford, Elbert Russell of Duke, Elihu Grant of Haverford, Max I. Reich of Philadelphia, George Walton, principal of George School and Bliss Forbush of Baltimore.

NEWS OF OUR MEETINGS

The New Garden meeting at Guilford College, N. C., was very fortunate to have present at the morning meeting for worship on Armistice Day and again two weeks later Dr. Elbert Russell, head of the Department of Religious Education at Duke University, Durham, N. C. His message on each occasion was both informational and inspirational. The Women's Missionary Society held recently in the church basement their annual bazaar and chicken supper. The Men's Brotherhood had a banquet the same evening, which was served by the ladies. Mr. Fesperman, pastor of the First Reformed Church of Greensboro and teacher of the largest men's Bible class in the city, gave the address. The Christmas exercises were held on Sunday evening before Christmas. The program consisted of carols, Bible readings, a period of worship, and an offering for missions. The church was beautifully decorated and everything was done to create a spirit of real worship.

A new Junior Missionary Society has been formed in the Chicago meeting under the leadership of Lois S. Vaught. The children meet once a month for worship and study. They are using "In the African Bush" and William J. Blackburn, a gifted story-teller is assisting with the stories. In the December meeting, Clarence Cunningham told of the development of negro spirituals, of their relation to African music, and taught the children to sing some of them. There is a keen interest in missionary reading. Several of the mothers have provided new missionary books, pamphlets, stories, and plays and these are being exchanged by the boys and girls. There is an interest, too, in the leper pig banks and the junior mite boxes for the Dorothy Bond fund. Posters have been made of African life, and at present work is being done on the African map. Through their reading and study the boys and girls are coming to feel that the children in Africa, Japan, China, Alaska, and the United States, etc., all belong to one great family.

Ramona Park Friends Community Church in Alhambra, California, was the center of much activity during the month of December. The pastor, R. Ernest Lamb, brought inspiring and appropriate messages. The ladies of the church served their annual dinner and displayed an attractive bazaar on the evening of December 5. A ten weeks' Community Standard Training School of Religious Education closed on December 10. Nine church schools in Alhambra and vicinity were represented with an enrollment of one hundred and two. Eighty-nine certificates were given to those who had satisfactorily completed one or two of the six courses of instruction offered. Diplomas were awarded four who had completed the twelve subjects. Much interest is manifest in this work, and it doubtless will result in greater efficiency on the part of the teachers. A second semester will open January 7 for a six weeks' term in the M. E. Church. A pageant, entitled "The Old-Fashioned Mother," was rendered in the Social Hall by a group from the Christian Church of Alhambra, which was well given and taught valuable lessons. The Religious School gave its Christmas program on the evening of December 21 to a crowded house. Children and young people from the Beginners' to the Adult Department, appeared on the program in varied forms of exercises. Then followed a Christmas pantomime of several scenes. Later the Christmas tree, Santa Claus and a treat for all were in evidence. On December 23 a cantata, "The Adoration," and other sacred Christmas music by the choir, was enjoyed by an appreciative audience. Every one seemed in fine Christmas spirit and warm season's greetings were freely exchanged.

Carl D. Byrd, pastor of the Friends Meeting at Alva, Oklahoma, reports that Friends observed Christmas with a White Gift Service, in which a gift of $110.02 was received for missions. A class in the study of Friends' work in East Africa meets regularly and reports a most interesting and profitable time.

The work at the South Salem Friends Church, Oregon, is moving along nicely this winter, and Friends have cause for thanksgiving to our heavenly Father. The Christmas service, held Sunday night the 23rd, was a White Gifts service entitled, "The Shepherds' Vision." The meeting was made especially thankful when three of the Sunday school girls, two of them from the high

school class, voluntarily chose this occasion to make the supreme gift of self for the first time, and thus publicly confessed Christ. Attendance and interest in the Sunday school and Christian Endeavor are increasing.

The Young Friends Fellowship group at Westfield, Indiana, met at the home of the pastor, Charles Swander, on the evening of December 26, and during a period of devotional worship nearly all of the thirty-six responded in sentence prayers. After a business session games were played, followed by refreshments.

On Sunday morning, December 23, Christian Endeavorers at Vermilion Grove, Illinois, sang Christmas carols through the village before daylight and held a sunrise prayer meeting at the church following. In the morning services the theme was "Peace on Earth." Two girls presented beautifully the chemical demonstration, "Love Ends War," and at the close of the services a great many signed petitions to the Illinois Senators requesting them to help defeat the present naval bill and use their influence to secure prompt ratification without reservation of the General Pact for the Renunciation of War. In the evening the largest crowd of the year witnessed the annual White Christmas program. The offering for missions was $235.11. On New Year's Eve the Men's Bible Class gave their annual community basket supper at the gymnasium of the Academy. Hon. Wm. P. Holaday, U. S. Congressman, and alumnus of Vermilion Academy, gave the address of the evening to a very appreciative audience.

A unique postal card suggesting that days 7 to 13 of February be especially reserved by Friends of California Yearly Meeting announces the School of Methods under the auspices of the Pastors' Association and the Board of Religious Education to be held at Whittier, California. Some of the features will be, Finance Commission, Pastors' Puzzles, Missions at Home and Abroad, Church School, Christian Endeavor, Men's Extension Movement and The Church. "Spend these days together," says the card, "in fellowship with others who also have problems and needs. In unity there is strength."

A program featuring "White Gifts for the King" was given by the Pasadena, California Friends Bible School on the evening of December 21. The gifts were placed around the foot of a large white cross which was illuminated by the rays of a bright star high above. Most of the gifts, it was later discovered, were for the family of Enrique Cobos, pastor of the Yearly Meeting Mexican work and a resident of Whittier. Anna Doane Stephens rendered a charming story about gifts for a king. A part of the program was occupied with the graduating exercises of a class of eight girls who were being promoted from the junior department to the intermediate department of the school. They repeated most creditably hymns, psalms, and other selections illustrative of their "memory" work, and drew an outline map of Palestine on a blackboard. Cora A. Sydnor is teacher of the class. A suitable tree on the lawn of Pasadena church building has been shining with colored lights throughout the holiday week, and on the evening of December 23 the congregation gathered about the tree and united reverently in singing Christmas hymns. It was noted that a number of cars from the almost constant stream of traffic were halted that the unique service might be enjoyed by the passengers.

A number of members of the Sunday school of Pleasant Plain, Iowa, recently attended a class composed of teachers and others interested in S. S. work from three different schools in the County for a study of two books, Old Testament History and Teacher training. These classes met for one hour for each book for ten lessons about once a week. The instructors were two of the Biblical instructors from Parson's College at Fairfield. Those from this school who attended every session and received credit from the State were Hervey J. Coffin, T. Clyde Coffin, Etha Jones and the pastor, Harvey Moon.

West Union Meeting near Monrovia, Indiana, enjoyed a Yuletide party at the church on the evening of December 27. A program of music and readings was enjoyed followed by a social hour with games and refreshments. The crowning event of the evening was the presenting to the pastor and his wife of a big basket, full to overflowing with Christmas packages. John Compton is serving his fifth year as pastor of the meeting. Much interest is manifested. The Monthly Meeting night suppers are proving quite helpful and successful. Besides the fellowship of the supper hour, the devotional period and the regular monthly business meeting there is a time for committee meetings and business of various kinds.

On the evenings of the holiday week the grounds of the Friends Meetinghouse at North Berwick, Maine, were brilliantly lighted by vari-colored electric lamps in a Christmas tree. On New Year's Eve a community meeting was held which filled the house. James Coney of Lynn was the leader assisted by Harvey Jones of Gonic, N. H. There were no long addresses nor prosy lecturing. There was fine singing by the children led by James Coney. There were good stories and some unique ways of illustrating or promoting principles of peace and good will. It was a pretty program carrying out the idea of spirituality, directness and simplicity in worship, and a happy frankness in the mingling of neighbors. Captain Sullivan and his wife, officers of the Salvation Army who are much attached to the people here, sent letters which were read. At the close all were served with cocoa and light refreshments and before final departure the children sang around the tree out of doors.

The meeting at San Diego, California, is encouraged by the increased attendance, especially at the Sunday school and at the morning services. The Sunday school attendance has shown an increase over last year for practically every Sunday this winter. The only Sunday which did not show an increase the children were not allowed to come because of the "flu" epidemic. Last winter's attendance was an increase over the year before. The attendance at the morning services has also increased because some new families have recently moved into the community and others who once attended have come back again. Frank W. Dell, Yearly Meeting superintendent, recently visited the meeting and gave two excellent messages. The morning message was from Zechariah 4:6, and the evening message was taken from Revelation 22:17 The Christmas program given the evening of December 23 was well attended and appreciated by many. The following program was given: Half hour of music by orchestra; Our Gifts, by four primary girls; A letter to Santa Claus by Thelma Patterson; recitation by Robert Moore; Star of the East, by John Hanson, Joseph Fox, and Joseph Colton; The Stars, by seven junior girls; a recitation by Mora Rombold and Betty Jane; Cantique de Noel by Grace Hester; a presentation of gifts for honor students by the Superintendent and the Bethlehem Pageant, written by Ruth Bryan Owen and given in a pleasing and effective manner.

BIBLE SCHOOL LESSON HELPS

DO YOU HAVE YOUR LESSON HELPS FOR 1929?

The following books which we would suggest, cover the International Lessons for the entire year.

Tarbell's Teachers' Guide.....$2.00
Peloubet's Select Notes..... 2.00
Snowden's Sunday School Lessons..... 1.50

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

Editors are very human, as much so as other people and sometimes more so, and appreciate expressions of good cheer and encouragement from their readers. We do, anyway, and desire right here and now to voice our appreciation to all those who sent us greetings of good will in connection with the holiday season and the New Year. They have cheered and heartened us for the work in hand. Thank you all.

LIFE IN ROGER'S HOLLOW

Among these greetings was one from a "Country Preacher and His Wife," in which the C. P. broke forth in verse. It occurs to us that each of us lives in our own Roger's Hollow, whether in the countryside or in the deep canyons of the city. May we all find the contentment in service that our Friend the C. P. finds in his Hollow. Here are the verses:

A narrow vale, hill crowned;
A hundred fields, well tilled;
Two score homes, God owned;
As many barns, well filled;

A sinuous road, rock hewn;
A thousand trees, row set;
A purling brook, stone strewn;
A strip of sky, hill met;

A humble church, road side;
A score of boys, all there;
As many girls, our pride;
Good folks too, all's fair,
In Roger's Hollow.

AND THERE YOU ARE!

Two letters from subscribers are before us. One severs his relations with us because we "are not only mistaken but utterly wrong" in giving attention to the national affairs, the strife and controversy of "earthly things" and in dragging the paper "through the mire of old party politics."

The other subscriber writes: "Just wish to tell you how much I have enjoyed THE AMERICAN FRIEND the past year and a prayer that you may be as wisely led to wield that 'Editorial pen' of yours as vigorously in the future as in the past. I've gotten more real and dependable news and information on Government affairs, both domestic and foreign, from our church paper than from our secular daily newspapers. Your Editorials have surely been safe and sane."

BUSINESS PICKING UP

For the past several weeks we have been busily engaged in securing subscription agents in local meetings to represent THE AMERICAN FRIEND. We have made a good start and appointments are coming in regularly. Agents already appointed are promptly getting busy and as a result new subscribers are added to our Friendly reading circle.

We desire to recognize the good work which our agents are doing and are naming them here on our honor roll. The following list is doubtless incomplete, for some of our agents have overlooked the instructions to send all *new* subscriptions directly to the Editor, so that we may give them credit. Some have gone to the Business Office and we are not sure that we have caught them all. Agents who have sent in new subscriptions recently are as follows:

James Mackersie, Brooklyn..... 5
A. J. Hanson, Salem, Iowa..... 4
Martilia Cox, Long Beach, California.... 3
Orville Fisher, Shirley, Indiana..... 4
Mary Hiatt, Carmel, Indiana..... 4
Mrs. Ada Brown, Russiaville, Indiana.... 4
Walter H. Wilson, Central City, Nebr..... 4
David L. Newlin, Liberal, Kansas..... 4
Ruth Mendenhall, Greensboro, N. C..... 4
L. E. Coffin, Des Moines, Iowa..... 2
Young Friends, Kokomo, Ind..... 2

One subscription each has come in from these agents:

May Hadley, Mooresville, Indiana.
Harold Myers, Providence, R. I.
Clyde McCracken, Richland, Iowa.
Wyman Hull, Stillwell, Indiana.
Mary E. Hadley, Clarkesville, Ohio.
W. L. Swanger, Muncie, Indiana.
Ralph T. Warren, Wilmington, Ohio.
Anna H. Roberts, Richland, Iowa.
M. P. Elliott, Newberg, Oregon.
Mary H. Lewis, Pasadena, Caliornia.

This is fine work on the part of our representatives and we appreciate it. We shall be glad to give similar recognition to other agents as the good work goes on. Will any one not in the above list who has recently sent in new subscriptions please notify us that due credit may be given?

By the way, we are still waiting to receive from several pastors appointments of Friends to serve as subscription agents and reporters for their respective meetings. Prompt attention to this matter will help us greatly.

BELL SPECIAL MEETINGS

It was the privilege of Friends at Bell, California, on Armistice Day to have Eliza Armstrong Cox present at the Christian Endeavor hour, who brought a message on the subject of "Peace." Everyone who harbors the idea that God approved war in the days of the Old Testament should have heard this message. On the authority of the Word, it was demonstrated that the military system of the nations was not God's method nor his first choice for his people, but the choice of the people themselves against his will.

Beginning November 8, and continuing for two and a half weeks, evangelistic meetings were held here with Lindley A. Wells, pastor of Bethel Friends Church, (Long Beach), as the evangelist. Out of a ripe experience in the things of God and a ministry extending over forty years, he preached the message of salvation through faith in the vicarious atonement of Christ and purification of the heart as a definite work of grace. It was the mind of the pastor, Carl F. Miller, and of the committee on Ministry and Oversight, that this should be specifically a meeting in which effort should be concentrated on the adult membership of the church for the reviving, building up in the faith and deepening of the spiritual life. Toward this end pastor and evangelist have worked and God has graciously blessed the endeavor.

Tenderly, but fearlessly, the evangelist proclaimed the Bible message, stressing the need of going onward to a complete abandonment of self to God and the resultant cleansing of the heart from carnal tendencies. He approached this theme from many angles, using various passages of Scripture as a basis for his message. His presentation of the doctrine of sanctification has been lucid and convincing, but the conclusive evidence, the argument that had weight in the minds of the people and made hearts hungry for victory over the carnal nature, was the fact that "sanctification" was not merely a *doctrine* but a living, vital continuous *experience*.

WITH DAMASCUS FRIENDS

Damascus Christmas celebration commenced on the evening of December 16, when a beautiful cantata, "The Glory of Bethlehem," was given in the Friends Church. The choirs of the Methodist and Friends churches combined, making possible a chorus of over thirty voices. Under the able management of Mrs. T. D. Primm, director of the Methodist choir, the presentation in song of the Bethlehem Babe was a fitting prelude to the events which followed.

The Friends Sunday school entertainment was given on the evening of December 20, the snowstorm outside seeming only to emphasize the Christmas garlands and gay candlelight within. Scores of earnest-faced little folks gave the first half of the program with true Christmas spirit. After this, Eleanor Stanley gave a very beautiful pantomime as Margaret Chambers sang "Holy Night." The closing number was a play, "Seeking the Christ Child," which reflected the indifference of the world in contrast to a child's deep faith. Betty Hobson won the hearts of her audience in her patient search for the Christ Child who "always comes." After the play, Santa Claus, who had conducted the program, disappeared with the teachers, sending them back to treat old and young together.

The annual New Year's dinner of the Friends Church, on the evening of Decem-

ber 28, was a very pleasant occasion. Each family brought a regular picnic basket, one hot dish being the only suggestion made as to contents. About one hundred and twenty-four were seated at long tables and were served to an excellent dinner by a most efficient committee under the general management of the church Social Committee. Thirty-two dinners were carried to the sick and shut-ins of the village. At the close of the dinner a well-planned program was given, in charge of the program committee. The pastor, Homer C. Phillips, gave greetings and best wishes to all present, followed by original poems by John Pennington and Isaac L. Kinsey. After adjourning to the auditorium, a social time was enjoyed, with games, contests and music. So ended another enjoyable social affair, with the feeling that old and young had been drawn closer together, and with a prayer for blessing and success on the work for the New Year.

WILLIAM MATHER

At his home in Tipton, Iowa, December 15, William Mather, son of Samuel and Lydia Evans Mather, a Cedar County pioneer passed to his heavenly reward, aged 84 years. Born in Columbiana County, Ohio, he came with his father's family to Cedar County in 1851, where he has lived for seventy-seven years. He is the last survivor of a family of thirteen children.

His early education in the district schools was supplemented by two terms in a select Friends school. In early manhood he engaged in teaching and always took a deep interest in matters pertaining to education both in the local community and for higher education, serving as an active member on the board of directors of Penn College for over fifteen years. In 1871 he married Elma Negus, and to them two children were born, both of whom survive him: Carl H. of Tipton, and May M. Jones of Chicago.

A birthright member of the Society of Friends, he maintained a vital interest in the advancement of Christianity, having served as superintendent of the Sunday school, as clerk of the local meeting at Springdale, and was active in the Quarterly, Yearly and Five Years Meeting of Friends. But it was in the intimacy of the home as husband and father and friendly neighbor that his kindness and thoughtfulness for others were clearly exemplified.

For twenty years in partnership with his brother Charles, he conducted a general store in Springdale and later did a drug store business for a time. For more than thirty years he was director of the People's Bank at West Liberty, and for forty years was secretary of the Mutual Fire Insurance Company, taking a leading part in building other state-wide insurance companies as a director. He also served for many years as township clerk and was active in civic affairs, both local and state, in all of which he displayed an aptitude for successful management maintaining high ideals of business integrity and generous service. A busy, useful life has come to its setting and will be kindly remembered by a wide circles of friends.

BIRTHS

FOLGER—To O. Herschel and Beatrice MacLean Folger, Wilmington, Ohio, January 1, 1929, a daughter, Joan Marie. The father is pastor of the Friends Church in Wilmington.

MARRIAGES

CAREY-INGLIS—At the home of G. A. Hildreth, near Fairmount, Indiana, December 31, 1928, Nettie Inglis and Stanley Carey. Ruth T. Carey, minister.

HIRSCH-THOMAS—At Salem, Ohio, December 25, 1928, Thelma G. Thomas and Carl R. Hirsch. Isaac Kinsey, minister.

JONES-LINCOLN—At the home of the bride's parents, Grinnell, Iowa, January 2, 1929, Addie, daughter of Edward and Mary Lincoln, and Bruce Jones of Pleasant Plain, Iowa. Robert Lincoln, uncle of the bride, minister.

SHULTZ-TREAT—At Tallmadge, Ohio, December 25, 1928, Irvin Tabor Shultz, member of the Faculty of Butler University, and Alice Marsh Treat. At home, 335 Whittier Place, Indianapolis, Indiana.

DEATHS

JOHNSON—At Paonia, Colorado, December 11, 1928, Phebe E. Johnson, a lifelong member of Friends and interested in all the activities of the church. She lived and died in the full assurance of hope and faith in Christ her Savior, whom she ardently loved and faithfully served.

STANLEY—At her home near Camby, Indiana, November 28, 1928, Ettie Allen, wife of Luther M. Stanley and daughter of Preston and Susanna Allen, aged 66 years. A lifelong member of Fairfield Friends Church, an earnest Christian, a devoted wife and loving mother, she was the last of her father's family and attended church and Bible school while health permitted. Illness extended over a long period, but the end came unexpectedly. The husband, one son and his family survive her. Funeral service at the Friends Church was in charge of the pastor, Mary Jessup.

BINFORD—At Charlottesville, Indiana, December 25, 1928, being killed in an automobile accident, Kenneth H. Binford, son of Irvin H. and Susie Phelps Binford, aged 22 years. A graduate of Charlottesville High School and of Earlham College, he will be greatly missed especially by the young people of his home community.

ECZEMA

Relief afforded. Cures effected. We make no exaggerated statements. We invite friends and others to send one dollar for a trial jar of cream. Others have been cured by it. Why not you? Alfred Young, 4020 West 50th Ave., Denver, Colorado.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
John R. Cary.....Baltimore, Md.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

EDUCATE CHILDREN COLLEGE HOME

10 rooms modern; gas, 75x250 lot, garden, chicken park. Joins Campus Friends' University. Big oil field just discovered. Price $4,500; cash $2,500. Buy this, board students, and make tuition. Wonderful prospect for big advance in Wichita property. Ernest Maplet, Owner, 616 Hiram Avenue, Wichita, Kansas.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

HOW MUCH LIFE INSURANCE DOES A MAN REALLY NEED?

HOW MUCH DO YOU NEED? HAVE YOU ENOUGH? TOO MUCH?

"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

PROVIDENT MUTUAL LIFE INSURANCE CO. OF PHILADELPHIA